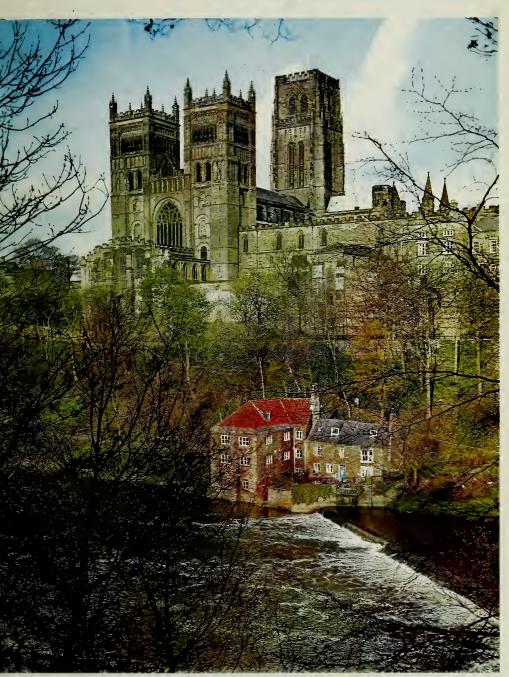
# Millennial Star

NOVEMBER 1969





# Millennial Star

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**Cover Picture** 

**Durham Cathedral** 

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#### The work of the Lord must not be postponed . . .

hen the Lord brought forth the record book of Mormon to Joseph Smith in this dispensation, He committed to His Church with that important record the responsibility of taking to the Indian and Lamanite people the knowledge of their forefathers and the fulness of the Gospel, which record also includes the Lord's promises to them as a branch of the house of Israel.

In the Doctrine and Covenants, section 3, the Lord, after reproving the Prophet Joseph Smith for the loss of certain manuscripts relating to the first part of the Book of Mormon, declared:

"Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people . . .

"... through the testimony of their fathers . . .

"And this testimony shall come to the knowledge of the Lamanites, and the Lamuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethen the Nephites, because of their iniquities and their abominations.

"And for this very purpose are these plates preserved, which contain these records that the promises of the Lord might be fulfilled, which he made to his people;

"And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved." (D & C 3: 16—20).

Very shortly after this revelation

Behold...go unto the Lamanites and preach my Gospel unto them was given, the Lord gave another revelation that instructed the Prophet to open the work among the Lamanites, as we learn in reading section 28 of the Doctrine and Convenants, wherein Oliver Cowdrey was called as the first missionary to the Indians from the newly restored Church. The assignment reads:

"And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them . . . " (Ibid., 28:8.)

Three others were later appointed by revelation to accompany Oliver Cowdrey on his first mission to the Indian people.

President Brigham Young gave much prayerful thought and attention to promoting the Gospel among the Indians and in establishing friendly relations between them and the Saints. President John Taylor was greatly concerned about an active Lamanite program, for he declared:

"The work of the Lord among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptise them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organisation of priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from gentile nations. As vet. God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptised, and now we must instruct them further and organise them into churches with proper presidencies, attach them to our stakes, organisations, etc. In one word, treat them exactly in these respects, as we would do treat our white brethen."

#### God would hold us accountable if we failed . . .

(The Gospel Kingdom, p. 247.)

President Wilford Woodruff stated: "I am satisfied that, although we have done a little for the Lamanies, we have got to do a great deal more. (The Discourses of Wilford Woodruff, p. 296.)

President George Albert Smith, in reinaugurating work among the Indians during his administration, strongly emphasised the importance of the Church mission to the Indians in these simple yet dynamic words:

"The day is here for the Gospel to go to the Lamanites, and we must never fail them again."

This was later reaffirmed by President David O. McKay when he emphatically declared: "God would hold us accountable if we failed."

These statements make unmistakably clear what our duty is to the Indian people. We should not deny to them longer their full rights and opportunities for blessings. We must always remember, we alone have the authentic record which furnishes the true origin of the American Indians, their history and God's work and gospel teachings among them. Great are the promises of the Lord unto the Indians, which spiritual blessings this people alone hold the keys, rights, and powers to grant and bestow upon them.

In a sense I do not feel sorry for the Indian people because they are children of promise, belonging as they do to the house of Israel and are the posterity of Abraham, the father of the faithful, through whose lineage the Lord promised that all nations of the earth are to be blessed; therefore, they are a chosen race and people unto God, possessing a divine and royal heritage.

However, I do feel sorry about the lack of privileges, denial of citizenship rights, and insufficient opportunities for schooling and culture which continue to shroud them in darkness and despair. There are too many of them in

our modern day, living under most primitive conditions and circumstances which destroy faith, initiative, ambition, and confidence.

That it required hundreds of years for the Indians to reach their low state of degeneracy does not allow the Church—or the nation—unlimited time to return them to the high civilisation and spiritual activation they once enjoyed, nor the opportunities and blessings of our present enlightened era of scientific knowledge, productive achievement and culture.

Our apparent insufficient interest and somewhat unsatisfactory follow-up of the Prophet Joseph Smith's taking the Book of Mormon and the Gospel



Elder Stapley
Council of the Twelve

to the Indian as well as partial failure to heed the counsel of all presidents of the Church in relation to this programme, is an indictment against us and represents a challenge and an obligation we cannot afford longer to ignore.

It is unfortunate that we have permitted others to indoctrinate them to different ways of life than that of their fathers as recorded in the Book of Mormon. Our efforts over the years have not been sustained, but intermittent, and each stoppage of activity causes us to lose ground and permits others to become more entrenched, creating a serious proselyting problem which could in large measure have been avoided. The Indians themselves have childed the missionaries about such conditions and occurrences.

Without question in my mind, we must fulfil completely the Church duty to the Indians and thus lay suitable plans to prevent any future departure

Continued on page 16

#### In God there is no darkness at all . . .

would like to bear my testimony, and I would like to turn to the spririt of love found in the Epistle of John, the beloved aspostle:

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all," (1 John 1:5.)

Sometimes we like to create a little darkness to hide in, but in God there is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin . . .

"And hereby we do know that we know him, if we keep his commandments."

"He that saith, I know him, and keepeth not his commandments, is a

liar, and the truth is not in him."

Very powerful, yet to the point and needs no private interpretation.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ouught himself also so to walk, even as he walked . . .

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes . . .

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love . . .

"And this commandment have we from him, that he who loveth God love his brother also." (1 John 1:6-7; 2:3-6,

# Whoso keepeth His word, in him is the love of God perfected

9-11: 4:7-8. 21)

I would like to turn to the Gospel of John and read the Saviour's parting words prior to His ascension, wherein He tells Peter how he can show his love for Him.

"... Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." (John 21:15.)

Feed my children.

There has been a great family youthparent programme, going forward in the mission field.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." (Ibid., 21:16)

Feed the parents.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (Ibid., 21:17.)

We can all show our love for our Saviour Jesus Christ by feeding the lambs and the sheep. Every member a missionary! Each member to bring one or more members into the Church each year!

I pray for the ability and inspiration to serve the Lord and my fellow men. I am thankful for the atonement of our Saviour Jesus Christ and for the principle of repentance. Repentance has a forward look, a new look, a better Christian life. I pray to live and practice the principle of repentance.

I know that God lives. He has manifested Himself in our day with His blessings many times.

With love in my heart for my Heavenly Father I desire to show my love by serving my fellow men.

#### The Gospel changes the lives of people . . .

During our sojourn in South America we witnessed some significant changes among both men and nations. But of all of the changes that occur in the lives of people whom the Gospel touches, perhaps the greatest change occurs in the life and experience of the family—the basic unit in the Church and Society.

A recent convert expressed it this way: "Prior to the visit of the missionaries to my home, I lived what I considered to be the normal role of a husband. I held a job and provided for my wife and children. When I came home from work, I considered myself free from further responsibility to them. If I wanted to stay home, I did. If I did not want to stay home, I did not. Usually it was the latter. Much of my time was spent outside of the home.

"I considered it my wife's responsibility to rear the children. She was to see to it that they were fed and clothed and cared for. Occasionally she would take them to her church, but I felt that they should be completely free to make up their own minds about religion, as I had been. While I did not openly oppose their religious activity, I gave them no encouragement whatsoever.

"My wife and I must have loved each other, but I confess, I gave little evidence of it. I really considered that ours were two separate worlds: I had mine and she and the children had theirs. I thought that when the boys were older, they could join me in my activities. But until then they belonged in their mother's world. It was her duty to administer what discipline was necessary. I did not meddle in her affairs, except occasionally when the situation needed my husbandly authority, and it usually did not take

No-one ever told me before that I would find joy in everyday living me very long to settle that.

"Well," he concluded, "that was what I called my 'family life.' As I look back on it now, it seems as though I were almost a stranger in my own house and a part-time husband to my wife."

After such an admission, I pressed him for a description of the changes that had lately occurred in his life. He gladly explained it this way: "While I was being taught the restored Gospel, I did not think that I could or would or even wanted to change my way of life. Only after I began to study and pray did I realise that a change would shortly be inevitable.

"At length I received a testimony that the Gospel of Jesus Christ had indeed been restored and that there is a living prophet on the earth today. This was the turning point. It was after my baptism that the changes really began to occur in my, or more properly said, in our lives. For some-

how, now, the oneness that we were supposed to have in our life and marriage actually became a reality. I think the reason was that I began to understand the sacredness of marriage and the need of honouring my marriage vows. In church I was taught the importance and joy of being faithful to my wife and honourable and worthy before my children.

"You know," he said, "no one ever told me before that I would find joy in everyday living merely by keeping the commandments of the Lord. I had been taught that our lot in this life was sorrow and pain and poverty, that only in the next life would we find the joy we longed for here.

"As we continued to attend the meetings of the Church, we learned the practical application of active church membership and how the principles of theology actually find their expression in everyday life.

"And now," he added, "we have

#### "I even find myself helping my wife . . ."

plenty of opportunity to practice all of the virtues we were being taught by accepting calls of service in the Church.

"For the first time," he continued, "I realised what my sons could become. I realised that they could be reared in the kind of atmosphere that produced the missionaries who brought the Gospel to my home. So I set about to teach my sons moral principles. I taught them that it was wrong to lie, to swear, to steal, to break any of the Ten Commandments.

"I taught them love of neighbour, because now I understood its application. I taught them reverence for sacred places and things. I now encouraged them in their church activity. I taught them that religion was not just for women, that character and faith in God were the hallmarks of a real man. We began to have fun together. I became a part of their world. I'm even beginning to speak and understand their language.

"I cannot begin to tell you," he said, "all of the new things I have learned about life since becoming a member of this Church. I now know the purpose of life. I know the way to eternal life—the teachings of the Church, even in a short time, have taught me that.

"But it has been in our home that the major changes occurred. I go to work, as usual, but now I always come home. I am not only an active participant in our family life, but I also preside by right of holding the priesthood. And I think I am learning something about exercising authority in love and patience and understanding.

"And you won't believe this," he continued, "but even though I am busier than I ever was (I am a counsellor in the branch presidency), I seem to have more time than ever before. Why, I even find myself occasionally helping my wife in the kitchen, and that's something I thought I'd never do. Knowing that the family unit is to be eternal has given

me a completely new view of the importance and purpose of family life.

"Well," he concluded, and his eyes were moist with tears of gratitude, "perhaps you can understand now why I am willing to serve the Lord, work in the Church, help my fellow man,



Elder Tuttle
First Council of Seventy

and share the message that has brought such happiness to my life."

We have seen this change occur not in just this family but in literally hundreds of families. In fact, the missionaries have told me that it is a common experience for them to notice that the homes of the people they visit get cleaner each time they call to teach them more about the Gospel, and yet, they have said nothing about cleaning the house. This is one of the miracles of Mormonism. This and similar manifestations occur continually.

In Job we read: "... there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8).

What the light of the sun is to the flower, causing it to unfold from within and turn to the source of light, so the Gospel light is to the soul of man. It touches the inner life of man and without compulsion turns him to the source of light and truth.

#### The simple action of the faith of a youth . . .

I think of the words of when he Francis Bacon "God said. hangs the weights the greatest upon smallest wires,"-and I realise that many have had great weights placed upon them. In particular,

am thinking of Joseph Smith who, as a boy, ventured into the unknown, searching for an answer to a query that came to him pertaining to some religious matters. In his innocence, he could not have known what lay before him as he sought his answer.

He said: "While I was labouring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Joseph Smith 2:11.)

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt... It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"... having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God ..." (Ibid., 2:14-15.)

This simple action of the faith of a youth unfolded great truths to young Joseph. It was a reality that Satan stood by as a power of darkness and tried to overpower and destroy Joseph Smith, and he might have succeeded had it not been that God heard Joseph's supplication and appeared in the power of His light to dispel the evil.

Joseph said, "... I saw a pillar of light exactly over my head, above the brightness of the sun ...

"It no sooner appeared than I found myself delivered from the enemy

God hangs the greatest weights upon the smallest wires . . . When the light rested upon me saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him."

And in answer to the question, "Which should I join?" came the reply, "... join none of them, for they were all wrong; ... 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Ibid., 2:16-17, 19.) And Jesus instructed Joseph that further direction would come to him.

This is the testimony of a young lad on whom God placed the "very great weight" of the restoration of the Gospel of Jesus Christ. For the noble way in which he carried it throughout his life, we give him thanks, honour, praise, and admiration. Though he was subjected to ridicule and punishment, his testimony remained steadfast with the statement, "...For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, ..." (Ibid., 2:25.)

Arthur E. Jensen makes this significant statement, "The only way an institution . . . can grow old is to stay young forever . . . Its officers must have ears trained to catch the signals, . . . "

That the Church of Jesus Christ of Latter-day Saints is growing old, while staying young, cannot be denied. Its officers and leaders "have ears trained to catch the signals" of inspiration as God reveals them.

George W. Cornell writes, "Such were the humble, ridiculed beginnings, 135 years ago, of a movement that today has become one of the most prosperous, diversified and fast expanding religious forces in the world . . . that it should have reached its present stature from its most unpromising origin is modern paradox."

#### God keeps His Church eternally young . . .

Some may wonder why?

The answer comes that this is not a work of man—it is the eternal work of God, re-established in proper order and authority in this last Dispensation of the Fulness of Times.

In the Book of Mormon, the ancient religious record of the inhabitants of North and South America, translated by the gift and power of God through Joseph Smith, is an explanation to the key of the vigour of this Church:

"For behold, God knowing all things, being from everlasting to everlasting . . . sent angels to minister unto the children of men, . . .

"And God also declared unto prophets, by his own mouth, . . .

"And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them." (Mormoni 7:22-24.)

It further states: " . . . neither have

angels ceased to minister unto the children of men . . .

"And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, . . by declaring the word of Christ unto the chosen vessels of the Lord, . . .

"And so by doing . . . prepareth the way that the residue of men may have faith in Christ, . . . " (Ibid., 7:29, 31-32.)

Hereby God keeps His Church eternally young with vigour and power. He sends His ministering angels; He reveals His will to His prophets; and by divers means manifests truths to the children of men.

In the summer of 1828, the Lord revealed to the Prophet, "... Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the

scriptures and do not understand them.

"Therefore, I will unfold unto them this great mystery;

"For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

"Yea, if they will come, they may, and partake of the waters of life freely.

"Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church." (D & C 10:63-67.)

John the Baptist, commissioned by the Saviour, as a resurrected being and an angel of God, in May of 1829, ministered unto two of God's chosen vessels, Joseph Smith and Oliver



Elder Vandenberg Presiding Bishop

Cowdery, and conferred upon them. "... the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; ... " (Ibid., 13.)

Here was the restoration of the authority to put into effect again the redeeming principles of the Gospel.

He again confirmed the validity of the forgiveness of wrongdoing. "...go, and sin no more," was his decree. (John 8:11.) This we must understand.

John Locke, the English philosopher, expresses it this way, "Repentance is a hearty sorrow for our past misdeeds, and a sincere obedience to the law of Christ for the remainder of our lives."

The ability to receive the blessings of repentance lies within our individual power. It is a never-ending endeavour There is no restriction to those who may achieve: All may partake of this gift from God.

The promise of Ezekiel is again made alive, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Ezek. 18:21.)

The avenue of repentance is a thoroughfare which all may tread. It is the path to peace.

William Jennings Bryan gave us these words:

"I am glad that our Heavenly Father did not make the peace of the human heart to depend upon our ability to buy continued on page 16

#### Elder John H. Vandenberg

it with money, secure it in society or win it at the polls, for in either case but few could have obtained it, but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcasts as freely as the leaders of society, and the humblest citizen equally with those who wield political power." (From "The Prince of Peace.")

#### Elder Delbert L. Stapley

from a chosen course of intense missionary activity among them. We truly cannot afford to neglect them again. If called to an accounting by the Lord, could we vindicate the apparent indifference towards them?

The Lord has counselled that we are not to be commanded in all things and he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is

damned. (See D & C 58:26.) The revelations make clear the Church path of duty. What additional direction is needed to awaken us to the importance of this God-given task?

The Indian cause and programme is not a dead issue in the Church today but continues a constant challenge and duty. We must regain through devoted service to the Indian, God's approval and blessing upon this most important assignment.

#### **GLORIOUS ETERNAL TRUTHS**

- ". . . for all truth, being eternal, is superior to reason in the sense of being manifest to reason but not a creation of reason. Nevertheless, truths are to be estimated and compared by exercise of reason."
- ". . . All truth is of value, above price indeed in its place; yet, with respect to their possible application some truths are of incomparable greater worth than others . . . a personal knowledge of God is essential to the salvation of every human soul that has attained to powers of judgment and discretion. The value of theological knowledge, therefore, ought not to be underrated; it is doubtful if its importance can be overestimated."

"Primarily, theology is the science that deals with God and religion; it presents the facts of observed and revealed truth in orderly array, and indicates the means of their application in the duties of life. Theology then has to do with other facts than those that are specifically called spiritual; its domain is that of truth."

JAMES E. TALMAGE



Youth is but a moment, Upon a myriad of life It flickers, flames— Then burns and goes. And into manhood Swiftly goes, And so stature attains.

May I respect this moving phase, May I see the necessity Of being to the youth I know, An example of simplicity.

May I no hard boulder make, O'er which they stumble in Thy path. May I love and cherish each And train their minds on Thy behalf.

That listening to Thy truth I give, They will in love learn more of Thee. And in due time, prepared and strong, They will be called to teach—like me.

> —Jean Rose Marie Beswick Luton Ward, London Stake





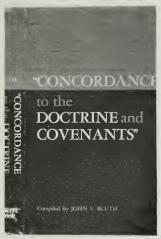
Pussy that goes to Newcastle Ward

Sister Millie Isaac's 6-year-old grey and white cat, Tibs, usually walks the half a mile to church with Sister Isaac and then patiently waits outside until she leaves the building to go home with her.









☆

### "Concordance to the Doctrine and Covenants"

By John V. Bluth

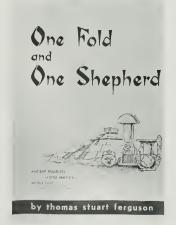
The work has all of the needed features of scriptural concordance, offering every major word of the Doctrine and Covenants, arranged in alphabetical order, indicating the textual references by section and verse.

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## INTRODUCING THE SUNDERLAND STAKE









#### WE KNOW NO RIVALS

This heading would seem, at first sight, to be an idle boast, but in the context of Fellowship in the Northeast it means exactly the opposite. We Know no rivals — for rivalry between the various wards and branches in the N.E. just does not exist. In its place we have a fine spirit of co-operation and mutual understanding which gives the lie to that oft repeated phrase "its rivalry that makes for progress."

This might well apply to the Sunderland Stake.

- Sunderland Stake presidency, left to right, Arthur Beresford, Assistant Stake Clerk; Brian Smith, 1st Counsellor; Pres. Frederick W. Oates, James Smillie, 2nd Counsellor,
- Norman Griffiths, Stake Clerk
- High Council, left to right, John Gizzie, James R. Cunningham, Arthur Tarrant, Andrew Hancock. Not shown, John Lamb, William Lupton, Alan Ingram, Joseph Walker.





- Relief Society presidency, front, Lucy Terrell, 2nd Counsellor; Ida Fenwick, president; Jane Hancock, 1st Counsellor; Sylvia Smillie, organist. Back, Rhona Cunningham, Doris Laurie, Sis.
   McNee who is also stake chorister.
- Elders Quorum presidents, left to right, lan Warrilow, 2nd Quorum president; William Howes, 1st Quorum president; Alex Stewart, 1st Counsellor.







- Stake Mission presidency, left to right S. Crawnford, 1st Counsellor;
   G. Kennington, secretary; J. Davison, 2nd Counsellor; T. C. Kennington, president.
- Stake Sunday School superintendency, left to right, Supt. Dennis Noble, Grace Kennington, secretary;
   Trevor Kennington, 2nd Asst. Supt. Not shown, Ashley Hill, 1st Asst. Supt.
- Stake Primary presidency, left to right, Helen Marshall, 1st Counsellor; Gladys Oates, president; Jane Noble, 2nd Counsellor; Hilda Henwood. Inservice director; Margaret Bate, secretary, not shown. Sister Oates is also stake organist.



 Stake MIA Boards, left to right, front, Lynn Mawlam, Valerie Hall, Ann Ingram, president; Sylvia Smillie.
 Back, Richard Dale, Jean Henwood, Mary Davidson, Doreen Laurie, Malcolm Hill, Supt. Geoffrey Mawlam.

#### **FACTS AND FIGURES**

In the reign of Edward the Confessor, Tynemouth Priory and castle became the fortress of the Earl Toshia, brother of King Harold who was killed at the battle of Hastings.

In Shotley Bridge there is a house dated 1691 where the Solinger sword makers lived after they fled from Germany because of religious persecution. One of their swords is still in the keep of Newcastle Castle.

Stanley Zoo has only been in existence for 3 years but the owners who also own Flamingo Park in Yorkshire say it will soon be as big.









The Sunderland Co. of glassmakers was founded in 1698, and the company operating in the town at present is world famous for its renowed "Pyrex" ware.

In 672 A.D. the great historian, BEDE was born in Sunderland and died in Jarrow in 735 A.D.

The Tyne Bridge the second largest single span bridge in the world cost £1,200,000, and contains 4,000 tons of steel. (The Sydney Harbour Bridge is an exact replica.)

It is said that Daniel Defoe wrote "Robinson Crusoe" during his stay in Gateshead.

- Sis. May Gardner, Hartlepool Ward, with display at Stake Relief Society Achievement Day.
- A group of Stake Missionaries leaving the Stake House ready to conduct a survey.
- Grace Kennington, Stake Millennial Star Representative, north area.
- Frances Stewart, Stake Millennial
   Star Representative, south area.







#### **BILLINGHAM WARD**

The town of Billingham owes a great deal of its growth to the presence of Imperial Chemical Industries Ltd. which first operated in 1913. It developed rapidly to become the massive combine it is today. Several of the ward members work for this organisation, as do members from neighbouring wards.

Billingham has recently had its chapel dedicated — less than a year after the building's completion. This says much for the hard work carried by the members to raise funds.

The Billingham Chapel serves people living in Stockton, four miles away. No. 9 Finkle Street, Stockton, is the oldest existing shop in the town. It was erected in 1700 — using stone

- Billingham Ward bishopric, left to right, William N. Hall, 2nd Counsellor; Bishop John T. A. Dale, Harry Beaumont, 1st Counsellor.
- Consett Branch presidency, left to right, Walter T. Smith, 1st Counsellor; Pres. Fenwick Davison, Thomas L. Gray, 2nd Counsellor and acting clerk.
- Blyth Branch Pres. James Cunningham.

from Stockton Castle — which was destroyed on the orders of Oliver. Cromwell in 1654. In 1763 this shop belonged to Edmund Harvey, a pewterer by trade. He began a class for boys and he employed a woman to take a class of girls, teaching them sewing and other household arts on Sunday afternoons, after the children had been taken to church service. Today this shop is owned by a carpet firm and the manager is Bishop of Hartlepool Ward.

#### **BLYTH BRANCH**

Blyth Branch, formerly part of the North East British Mission, has recently become part of Sunderland Stake. Bro. James Cunningham of the high council presently presides over the branch. Blyth is a coastal town, famous for its Nautical Training School.

#### CONSETT BRANCH

Consett, under a number of names, has been on record since Henry VIII. In 1831 only 146 people lived here, compared to the nearly 6,000 presently counted. Scene of an old mining area, Consett, has only started to modernise itself in the past few years. With new buildings springing up everywhere it still has nothing to compare with Derwent Valley which has a beauty all its own, with its tree covered slopes and rolling moors. From here it is only a short distance to some of the most interesting walks through the world villages of Blanchland, Lancester and Sanhope.

Father above create in me
The kind of person I ought to be
I know your blessings come from
above
To all of those who accept Your love.

o all of those who accept Your love.

Sister May Davison

Consett Branch





- Weddings Ashley and Eilleen Hill were married in the Stake House on July 25.
- Preparing breakfast for the Second Annual LDS Students convention held at the Stake House, left to right, Kay L. Moorby, Susan Nellteship and Roger J. Perry.





#### DARLINGTON BRANCH

The County Borough of Darlington is famous in connection with the Darlington to Stockton stretch of railway which was erected in 1821 by the famous Engineer George Stephenson. His "ROCKET" engine still stands in the centre of Darlington Station. The town still retains its importance as a railway junction and its industries still include engineering and iron works.

The Darlington Branch Presidency has been reorganised recently with Pres. Terrell succeding Pres. William D Hardy, who was on a mission with his wife, and has now returned to America.

- Darlington Branch presidency, left to right, G. McNee, 1st Counsellor;
   Pres. P. Terrell, J. Richmond, 2nd Counsellor.
- Gateshead Branch presidency, left to right, Dennis Shaw, 1st Counsellor;
   Pres. Tom Stewart, George Ham, 2nd Counsellor and Thomas Sinton, clerk.







#### **GATESHEAD BRANCH**

Gateshead is situated about 10 miles from the sea—on the south bank of the River Tyne, adjacent to Newcastle Tyne. A stranger to the town may think that this is one large city spread on both banks but the people will soon make it quite clear that Gateshead is a self-contained town.

The Branch is making wonderful progress and is one of the most outstanding units in Sunderland Stake.

#### HARTLEPOOL WARD

Bishop J. Laurie of Hartlepool Ward is also a patriarch. He has a large family all of whom are active in the

Church. Now there are three generations of Lauries in the ward as two of his sons are married and each has a young daughter.

Hartlepool is now famous for its heavy industrial firms and an American company is constructing a nuclear power station not far from the town. However, the history of Hartlepool goes back a long way. The first monastery formed in the northeast of Eng-

land was here, founded in 640 A.D. The famous St. Hilda was later abbess here, before she moved on to build the abbey named after her at Whitby in Yorkshire.

#### MIDDLESBROUGH WARD

Middlesbrough owes its existence to the railway which links it to Darlington. Early in 1827 the shareholders of the Stockton-Darlington Railway were faced with the necessity of providing a port that time Middlesbrough grew very rapidly, and was granted a Charter of from which they could ship coal. Stockton proved too narrow and in October 1827 it was decided to extend the railway to Middlesbrough. From Incorporation from Queen Victoria in 1853.

The founders of the Borough were for the most part Quakers and it was one of these—Joseph Pease who aided John Vaughan and Henry Bolckow to set up the famous Bolckow-Vaughan Steelworks in 1841.

Other large iron foundries soon began operating, including the famous Dorman Long Group who built the Sydney Harbour Bridge.

Middlesbrough Ward is prominent in stake activities but has lost many members to emigration. The first counselor in the bishopric is the exception to the rule—Bro. Lynn Hammond is an American, married to an English girl and has settled in Middlesbrough.

#### NEWCASTLE WARD

Newcastle on Tyne is a cathedral city. The Chapel is situated in Fawdon and was dedicated in 1967.

One of the main industries is ship-building and engineering. There is also a very good shopping centre in Newcastle. There is some very beautiful scenery along the Tyne Valley and extending from Newcastle to Carlisle there are many remains of the old Roman wall, built centuries ago. Practically all Geordies (as they are affectionately called) are very keen footballing enthusiasts and their local football team won the European Cup this season.

#### **NEWTON AYCLIFFE WARD**

The town of Newton Aycliffe was built shortly after World War II under the "New Towns Act" so all the buildings are comparatively new and the Church building is very prominent.

- Hartlepool Ward Bishopric, left to right, Ronald O. Barratt, 1st Counsellor; Bishop James Laurie, Henry Talbot. 2nd Counsellor.
- Middlesborough Bishopric, left to right, William Henwood, 2nd Counsellor; Bishop Harold Marshall, Lynn Hammond, 1st Counsellor.
- Newcastle Bishopric, left to right, Ernest Cooper, 2nd Counsellor; Bishop Sidney Curryer, Jerral Pulley, 1st Counsellor; William Maudlin, clerk.







#### NORTH SHIELDS BRANCH

North Shields Branch held its ground breaking for the new chapel May 10th at Preston Grange, North Shields, in the County Borough of Tynemouth which stands at the north side of the Tyne where the great river flows into the North Sea.

This moment had long been awaited by the Saints. For many years the members have worked and saved for a chapel. A few weeks before the ground breaking a cheque for £1,000 was handed to Elder Curtis, of the building committee as a first payment.

- North Shields Branch presidency, left to right, Preston H. Thompson, 1st Counsillor; Pres. Leslie B. Pearce, Morris Cowley, clerk; Edward Copeland, 2nd Counsillor.
- Newton Aycliffe Ward bishopric, left to right, Albert Downing, 1st Counsellor; Bishop A. Hancock, R. Peacock, 2nd Counsellor. Since this picture was taken the bishopric has been re-organised with Albert Downing now the bishop with Bro. Peacock, 1st Counsellor; A. Cullen, 2nd Counsellor. Bishop Hancock is now a high councilman.
- Stake Pres. Oates officiating at North Shields groundbreaking.





- Peterlee Branch presidency, left to right, Dennis Noble, clerk; Martin Hall, 1st Counsellor; Pres. William H. Soulsby, William Birkin, 2nd Counsellor. (Photo by John T. Lamb).
- Some Peterlee Branch priesthood, left to right, Pres. Soulsby, Colin McQuillam, Dennis Noble, William Birkin, Mantin Hall, David Baddaw, David Lamb, Leslie Graham. (Photo by John T. Lamb.)

#### PETERLEE BRANCH

Peterlee, close to the coast, is also a new town, with construction of buildings started in 1948. In 1956 the missionaries started tracting in the town and from 1957 families joined the Church and became members of the West Hartlepool Branch in the old Newcastle District.

By 1961 so much progress had been made that under the direction of Pres. Bernard P. Brockbank, the North British Mission president, it was decided to organise a separate branch in Peterlee. Bro. William H. Soulsby was appointed branch pres-



 South Shields Ward bishopric, left to right, R. Johnson, 1st Counsellor; Bishop David Deacon, F. Johnson, 2nd Counsellor; Norman Griffiths stake clerk.

ident with Dennis Noble and John Lamb as his counselors. Meetings were held in the town community centre for the 52 members.

In 1968 the members' dream was realised when a new chapel was built on a beautiful site overlooking the North Sea. Construction began in April and the chapel completed in November of the same year under the direction of Elder Desmond Gorman, building supervisor. Present membership in the branch is 133 and Bro. Soulsby is serving again as branch president.

#### REDCAR BRANCH

Redcar is a coastal resort area south of Teeside (which now includes such towns as Middlesbrough, Stockton and Billingham).

The branch is small but with stalwart members. Even though many of the members have emigrated it is still a resilient branch.

#### SOUTH SHIELDS WARD

The chapel in South Shields is only a five minute walk from the beach and there is a very fine Marine Park nearby. A little further up the coast at Marsden the cliffs and caves have been utilised to build a lovely hotel.

South Shields is an industrial area and claims to have been instrumental in building the first unsinkable lifeboats. Although the Tyne lifeboat is now based at North Shields, South Shields has a great record in life saving and its lifeguard team represented Great Britain in Europe.

Bishop David Deacon is a policeman and a very fine athlete.



## SUNDERLAND WARD

Sunderland's history dates back to Saxon times when it was known as Wearmouth and since that time it has grown to be the largest city in the county of Durham. Until recently it enjoyed he privilege of being the largest shipbuilding town in total tonnage in the world. The Church of St. Peter which was built in the sixth century at the mouth of the Wear is still in existence. A coastal resort, Sunderland has a very fine beach and promenade at Roker and Seaburn. The main industries are shipbuilding and mining. The population is about 200,000 citizens.

The Stake House, completed in

 Sunderland Ward bishopric, back, David Bate and Eric Marsh, clerks; front, John Braithwaite, 1st Counsellor; Bishop Stan Liddle; Jack Fenwick, 2nd Counsellor. March 1965, is in Sunderland. Elder James A. Cullimore, Assistant to the Twelve, dedicated it on Sept. 1, 1967. Previous to this time meetings were held at 18 Tunstall Road, originally an old converted garage which was extended and made inhabitable by the strenuous efforts of the saints who spent many hours cleaning and redecorating.

Pres. Frederick W. Oates (father of the present Stake President) designed and built the baptismal font in this chapel. It was here the saints had to undergo a great deal of persecution in the early days. At one time mobs broke into the chapel and caused the death of a missionary who was standing behind the door trying to prevent the mob from entering the Chapel where a Relief Society meeting was in progress. Elder Ralph W. Hendricks died on Feb. 24, 1913 from a hemmorhage.

There is also a dependent branch of the ward in the University town of Durham, which City is built in a tight loop of the River Wear. The Monks started building the beautiful Cathedral there in 997 AD and it took 40 years to complete.

Sunderland Stake Auxiliary Leadership Meeting.



## **FAITH**

by William Howe, aged 11, Hartlepool

John Sherman was a mountaineer and he had been on holiday in the Alps. He stayed in a luxury hotel at the bottom of a mountain. He arrived at 8 o'clock so went straight to bed, for the next day he was going to climb the mountain. He got up early the next day and started off with all his euipment. On his long journey to the summit he was tired, but at least he was warm. He quickly pitched his tent on a small plateau to sleep the night. He was nearly half the way up now. It took him another two hours and he neared the summit.



Then all of a sudden the ice gave way and the metal bracket fell out. He felt a falling sensation, he let out a shrill cry which echoed in the peaks. Luckily he fell into a snowdrift 10 feet deep. The snow broke his fall and he sank three feet under the snow. Although the snow was soft he fell unconscious. When he woke he found he was in a chimney about 12 feet in diameter. His first intention was to get out but the walls were glazed so much that it was impossible to climb and it was about 30 feet high.

Then he remembered to pray. He knelt down and prayed that he would be rescued. He knew that if he had

faith his prayer would be answered.

He was numb with cold, he had matches but no sticks but he knew that he would be rescued so he used his provisions to light a fire. Then he saw two faces peering down the chimney at him. It was two Americans. They lowered a rope and pulled him up. They said that they had felt a sudden urge to look down the chimney. John Sherman arrived at the hotel safe and sound.

This story shows us that we can do anything if we have faith, so I hope if you read this story you will have faith.

## RECIPES FOR YOU



## ITALIAN RICE

1 pkt. Minestrone soup (1 pt.)

1 lb. Patna Rice

1 tin of tomatoes

1 tin of minced beef

Cook the rice and packet soup in one pint of boiling water for about 15 minutes or until the rice is cooked. This is a tasty meal but you can add the tomatoes and beef or any savoury leftovers. Serves 4.

## TRIVESS'S WINTER DELIGHT

½ lb. minced beef.

1 finely chopped leek or chopped sprouts, cabbage

1 small turnip peeled and diced,

Twice as much carrot sliced 1 in. thick

The same amount of potatoes.

1 golden Oxo

1 teaspoon Bovril

1 or all three

1 teaspoon Marmite

(if all three are used, add 1 small fresh onion)

2 ozs. flaked rice.

No extra salt is required.

Pop all these ingredients into a hotpot, cover with water and boil up.

Turn the heat very low and simmer for about two hours, stirring frequently.

Top up with water if necessary. Serves 3—4. Economical and nourishing.

## "RUN OUT OF BREAD" RECIPE

4 heaped tablespoons plain flour,

1 egg.

milk.

dripping or fat of any kind except mutton,

Mix batter as for Yorkshire pudding, but make it a little thicker. Heat frying pan and smear with dripping, not too much. Drop a teaspoon full of batter into the hot pan. Turn when brown. Don't cook too quickly or inside will be soggy. Experiment by adding Bovril or tomato sauce or finely grated cheese, Sugar and raisins can be used to make this a sweet dish.

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# Starlight testimonies in a sheepfold

fter their successful YWMIA Camp together last year, Leicester Stake, London Stake, Sunderland Stake and the British South Mission again joined forces for this year's camp, held from August 26 to the 30, at Lathkill Dale, Derbyshire.

Nearly 70 attended the camp which was under the direction of Cyndy Sharpe of Leicester Stake, Judith Perry, British South Mission, Christine Amos, Sunderland Stake and Pauline Doggett of London Stake.

During the week before camp, these leaders had all fasted and prayed that their plans and preparations would be successful and that there would be a special "something" at the camp, which would impress itself on the girls and make it memorable for them—and it was!





The week was filled with the usual camp activities—hikes, games, building fires, lashing, crafts, nature study, first aid instructions etc.—and all but four of the girls earned their Campcrafter awards. Each evening there was a special activity—a "first night" meeting, followed by a moonlight hike; M.I.A.; and a campfire organised by the Inspirators (3rd year Campcrafter girls).

Throughout the whole week there was a great feeling of fun and comradeship. All, or nearly all, the camp "capers" were done willingly and cheerfully. Skits thought up by the girls showed a great wealth of talent and imagination, and on the last night a special supper was prepared by Irene Swinscoe, the camp's popular chief cook.

Afterwards, in a secluded sheep-fold, under a clear starry sky, a testimony meeting was held. Nearly all the girls and leaders, from the very youngest up, stood to express their feelings, many wonderful testimonies were borne of the spirit present at the camp.

Even after camp was broken, testimonies of it continued to be borne. At Epsom Ward, London Stake, three Beehive girls gave their testimonies in the Fast meeting at the Ward.

Another wrote: "I came back from camp with a really strong testimony of the truthfulness of the Gospel, and an appreciation for so many things that I'd previously taken for granted—friendship, the priesthood, the beauty of nature, my parents . . . and my bed! I shall never forget the spirit that was with us at the testimony meeting."

For the leaders, the camp was one of those experiences that bring home the joy and satisfaction of serving our Heavenly Father.



# Elder Kimball organises Great Britain's seventh Stake

n Sunday, September 14
Elder Spencer W. Kimball,
of the Council of the
Twelve, divided the Leicester
Stake to create Britain's seventh
Stake—the Birmingham Stake.

new stake comprises of: Birmingham Ward-Bishop Dennis Tisdale; Birmingham 2nd Ward, formerly Birmingham South-Bishop Frank Tennant: Birmingham 3rd formerly Kidderminister and Stourbridge pranches of the Central British Mission -Pres. Leonard F. Bail. Woodsetton Ward-Bishop Alfred D. Slater; Walsall Ward, formerly Branch-Bishop Kenneth Degville; Wednesfield Branch. independent—President Robert Sherrett: Worcester Ward, formerly Branch in the Central British Mission-Bishop Victor Smart; Lichfield Branch, formerly Central British Mission-President Arthur Redditch Barlow:



 The new Birmingham Stake Presidency — Stanley Woods, Derek Cuthbert and Robert Mawle.

Branch. formerly Central British Mission—President Raymond Sum-Northfield mers: and Branch. of Stake-President Leicester Wilfred Hipkins.

The Leicester Stake remains the Ward—Bishop same with: Derby Terence Shepherd; Eastwood Ward-Bishop James Martin: Loughborough Ward, formerly Branch-Bishop John Bowcutt; Leicester Ward-Bishop Ford; Western Park Branch-President Ray Farrar: Nuneaton Branch-President John Joseph: Nottingham Ward-Bishop Sidney Vaughan: Mansfield Branch-President Frederick Marshall: Lincoln Ward, formerly Central British Mission-Bishop Brian James; Hucknall Branch-President George Sunder-





land; and Coventry Ward—Bishop Peedle.

Kenneth Poole continues as President of the Leicester Stake, with James Rankin as 1st Counsellor, Ernest Hewitt as 2nd Counsellor, and C. W. Woodward as Stake Clerk.



Harry Jones, Stake Patriarch

Derek A. Cuthbert was sustained as President of the Birmingham Stake, with Stanley H. Woods, o' Walsall, 1st Counsellor, Robert Mawle, Lichfield, 2nd Counsellor and Anthony Grice, Birmingham, as Stake Clerk. Harry W. L. Jones, of Worcester, was sustained Stake Patriarch.

Prior to this call, Pres. Cuthbert had been 1st Counsellor in the Central British Mission for four years. He had, in fact, served as counsellor to four Mission Presidents — beginning with Pres. T. Bowring Woodbury of the British Mission in 1960. He was released to become President of the Leicester District which became the Leicester Stake a few months later, and he was the very first British Stake President.

In November 1961 the family moved to London where he was manager of Deseret Enterprises Ltd. and a Counsellor in the London Stake Presidency. Having established Deseret Enterprises he returned to Nottingham in 1963 and, after a few months as the Leicester Stake Missionary President, was called as Counsellor to Pres. Joy F. Dunyon in the Central British Mission. He continued in this position with Pres. George I. Cannon and also with Pres. Clifton Johnson.

His wife Muriel has served mainly in M.I.A. and Relief Society on branch, ward and district levels, and for the past three years has been news editor of the "Millennial Star." They have ten children-Janis. now Mrs. Croft, of Culver City, California, U.S.A., Maureen. Sheila. David. Rosalind. Jonathan, Hazel, Andrew, Paul and Jenny who was born on August 5 this year-and one grandson Darren. The family now live in Sutton Coldfield and attend the Birmingham Ward where they take up a whole row at Sunday meetings. They first joined the Church in 1951.

Pres. Woods was previously a member of the Leicester Stake High Council and before that Branch President of the Walsall Branch from its formation in 1962.

He and his wife Margaret joined the Church in 1961, and have been responsible for various branch and stake magazines. Sis Woods has also had stories and articles printed in the Relief Society Magazine. They have two children, Stephen and Ruth.

Pres. Mawle, although only 25 years old has had plenty of experience, as a Church Building Missionary for 2 years, a ward clerk, Branch President and recently as a District President. His wife Myrtle has also held many posicontinued on page 71



●The Cuthbert family. Maureen (19), Derek, Muriel, Sheila (17), Rosalind (13), David (15), Paul (2), Andrew (3½), Hazel (7), Jonathan (11), Baby Jenny . (Eldest daughter Janis in America.)





## BRITISH MISSION

On August 19 the CHELMSFORD MIA held a barbeque. It was planned to hold it in the large garden of one of the members but alas it rained and so everything was transferred to the chapel. About 100 members and friends met together and feasted on hot dogs and squash in an informal atmosphere.

The ESSEX DISTRICT MIA held a sports day at Southend on August 30. A shield is presented to the branch that accumulates the most points, which are awarded for places, entries and other assorted reasons. This year the Southend branch were victorious. Attendance was good and every one was rewarded with an enjoyable if exhausting day.

Ted and Dora Canham celebrated their Ruby Wedding on July 31. They were invited to dine with friends and as a surprise, many church members "popped in" to wish them well and offer their congratulations.

CHELMSFORD Branch MIA invited the police to give a lecture and discussion to branch members on September 16. The evening was well attended and everyone learnt a lot. The theme was "Accident Prevention" and mainly featured Road Safety.

A farewell party was given to Elder Paul Thomas McConkie, of St. George, Utah, by the NORWICH Branch on August 26. Kenneth Johnson composed two songs, which he sang and then presented them to Elder McConkie together with a scrapbook of memories to remember the branch by.

Paul Shreeve of the NORWICH Branch, after obtaining exceptional "O" and "A" level examinations, is studying at the Nottingham University. He won an R.A.F. scholarship and is studying Mechanical Engineering on a three-year course.

## BRITISH SOUTH MISSION

On July 26 members of the WATFORD District took part in a joint MIA-Priesthood hike. Starting from Amersham at 10 a.m., they walked in a ten mile circle, stopping at midday for lunch and a game of volleyball at the village of Penn, ancestral home of William Penn, founder of Pennsylvania. The trip was organised by President Mike MacDonald, 1st counsellor in the District Presidency and fifteen members took part. Another four should have been included, but they arrived late, by courtesy of

London Transport, and so set out on a separate but similar length hike of their own. All were together in declaring it an enjoyable experience.

Thirty-two members and friends from the HAYES Branch visited the Royal Tournament at Earl's Court. The trip, organised under the auspices of the MIA by YM secretary Roger Burden, proved to be very enjoyable, but there is no truth whatsoever in the rumour that the Naval Field Gun Race is to be introduced into their MIA.

"Key to My Sister's Heart" was the theme of the Mission Relief Society Visiting Teachers' Convention, held under the direction of Joan S. Child, Auxiliary Supervisor; Olive V. Perry, President; and Elsie M. Rock, secretary.

Attractive blue and gold bookmarks fashioned by Richard Hall in the shape of keys were presented to each visiting teacher. Right and Wrong ways of visiting teaching were enacted in a skit by the Watford District, and another skit, "Tell the Truth" was performed by members from the Thames Valley District. Corsages in

blue and gold were presented to the sister depicted in the skit, the oldest member of Relief Society—Sister Cook, the sister with the greatest number of years service—Sister Laycock, and the youngest visiting teacher—Sister Davies.

178 sisters and 44 District and Branch Priesthood Authorities heard the words of wisdom of Mission President J. W. Child and Mission R. S. officers, and hearkened to the admonition of the song "So Little Time" by Crawley branch mixed quartette.

An interim during which luncheon was served by Crawley District was followed by "Let All My Life be Music"—a musical programme narrated by Kathy Lock of Reading, in which the Singing Mothers Chorus from each district participated, as well as special numbers from the various branches.

Paintings of the sego lily emblem and delicately illustrated words on the musical theme contributed by brothers Chris Lock and Tom Akenhead delighted the eye.



**British South Mission Relief Society Convention** 



## CENTRAL BRITISH MISSION

HEREFORD Branch held the first fireside of the new winter series in the chapel in East Streeton on September 7. The programme consisted of a talk on missionary work by one of the missionary Elders, which was followed by the showing of two films, "Where Jesus Walked" and "The Plan of Life Exaltation." Both films and greatly enjoyed and а discussion centred on the films closed the evenings activity.

The Relief Society was the first Branch auxiliary to hold a social to mark the commencing of the new Church year. Held at the chapel building a happy gathering of members and investigators enjoyed the events of the evening, which were presided over by President Pamela Macklin, To get everyone in the party spirit several games were organised, guests then relaxed and were entertained by the Folk branch singing aroup. "The Clarity." Refreshments were served, and Bob Edden organised some party dances. Dancing was interrupted while a presentation was made to Elder Dillman, who was returning home.

Billy Casper and his wife Shirley pose with Sister Kimball, President and Sister Johnson and Caddy John, after giving Fireside at the Central British Mission Home.

Billy Casper and his wife Shirley took time off from their tour of golf tournaments to be quest speakers at a Fireside held at the Mission Home on September 12. Youth from the Mission and the Leicester crowded into the lounge and overflowed into the foyer and listened intently while Bro, and Sis, Casper told of their experiences. A missionary Elder sang a solo and refreshments were served. Afterwards they chatted informally to the group, answering questions and posing for photographs.

BEDFORD Branch Primary held two parties in August, the first was a Mothers and Daughters Graduation Party on August 4, at the home of Patricia Griffith. The girls prepared the meal of sausages, potato salad, green salad, rolls, cakes and trifles, and afterwards gave a Fashion Show. A talk on

the meaning of the Bandlo was given by Sister Griffiths, and Bro. Hanson, Priesthood Advisor to the Primary, also spoke on the Work of the Primary. One girl, Carol Millington, passed her graduation requirements and started M.I.A. in September.

The second party was on the 20th, and was held in Kempstone Park. It began at 2 p.m. and was conducted by Pamela Hassall. Races were run, and games played until it was time for a lovely meal prepared by the sisters.

On Wednesday, September 3, the Relief Society sisters held a cake stall in Bedford Market. They had cakes of all kinds, which sold very quickly, and they were able to contribute £9 to the Building Fund.

The strains of "High on a Mountain Top," sung by 52 missionary District Leaders and their companions, echoed through the fog and rain high in the Malvern Hills on the morning of September 15, as they met with their Mission Presidency and Elder Spencer W. Kimball at British Camp—the last stronghold of the Ancient Britons against the Romans—to rededicate themselves to the work of the Lord.

If anyone was disappointed by the weather, they were soon cheered when they heard Elder Kimball explain that it was under such conditions that Moses talked with the Lord, as a cloud covered the top of the mountain. Although wet, cold and shivering, everyone glowed inside and were certainly inspired as they listened to 3ishop Smart, of Worcester, telling the history of the surrounding area. He was followed by President Benjamin

Thorpe, who told of the journey of Wilford Woodruff to Benbows Farm, and then President Derek Cuthbert gave a brief summary of recent events in the history of the Church in the British Isles. President Clifton Johnson called on the missionaries to rededicate themselves to the work and Elder Kimball then spoke before giving a dedicatory prayer.

Descending the hills was more treachorous than the ascent, as the rain made parts of the going muddy and slippery, but everyone arrived safely and crowded into the waiting bus to eat their packed lunches and to hold a short testimony meeting before going on to Benbows Farm.

Three other coaches of sight-seers had arrived by this time, which made everyone realise that if it had been a fine, sunny day, the meeting would most certainly have been interrupted and spoilt. So for once everyone was grateful for the fog and rain.

## LEEDS STAKE

There were only five members of the HUDDERSFIELD Seminary Group when it started in September 1968, and during the first four months, due to various circumstances, this number was reduced to three. These three, however, managed to remain enthusiastic in spite of G.C.E. Exams and shortage of time, they even managed to enroll a new convert in February, who paid the full cost of the course, even though he only had one third of the exercises.

During the year the Ward Bishopric held a special Sacrament meeting

devoted to Seminary and all the members of the group spoke, this was followed by a Fireside especially arranged to explain to the youth about Seminary. As a result promises were obtained from another seven youths, making the total group for this year eleven.

At the last Stake Seminary meeting for the year a grand dinner was organised and Stake President Dennis Livesey spoke for a few minutes on the programme, mentioning especially Keith Brook, the Huddersfield Class President, and how the seminary work had helped him. Keith then stood and bore his testimony.

Although the Seminary officially closed for three months during the summer the group continued to hold occasional meetings, partly for work assignments but mainly to work on a magazine which they have decided to issue monthly. It is called "Pioneer." and contains news of all the ward auxiliaries, the first issue was so

successful that they had to print more copies to meet the demand.

Their enthusiasm is tremendous and we wish them continued success in the future.

## LEICESTER STAKE

A memorable weekend for members of the Church in LINCOLN began on Sunday, September 14, at the Leicester Stake Conference when Elder Spencer W. Kimball, of the Council of the Twelve, asked for a sustaining vote to make Lincoln Branch of the Central British Mission, a Ward in the Leicester Stake.

Then on the following evening Elder Kimball spoke in the Lincoln Chapel and dedicated the building. It was a wonderful evening for 137 members and friends, for in addition to Elder Kimball, the Sheriff of the City gave a talk in which he stated that the building was a remarkable achievement in



Elder Spencer W. Kimball speaking at the dedication of the Lincoln Chapel.



this day and age, and he appreciated the quality of the workmanship. Other speakers included Building Supervisor Rex Bollschweiller and Central British Mission President Clifton I. Johnson.

The Relief Society Singing Mothers, accompanied on the piano by Heather Coombs sang the prelude music and choral item during the service. Bishop James presented a Book of Mormon to the Sheriff, and Susan Stone, from the Primary, gave bouguet to the Sheriff's lady. Muriel Cuthbert and Dorothy Thorpe accepted bouquets from Barbara and Susan Robey on behalf of Sister Kimball and Sister Johnson who were unable to be present.

MANSFIELD Branch chose Saturday, August 23, to hold a Garden Party in aid of their Building Fund. All the previous week it rained so hard that it was thought a Swimming Gala would be more appropriate, but an hour or so before the proceedings were due to start, the rain cleared and the sun came out. Sister Marshall opened the afternoon officially, and received a beautiful bouquet from Sister Wilson,

Lincoln Ward Bishopric. Left to right, John Griffin, Alfred Harrison, Elder Spencer. W. Kimball, Bishop Brian James and Thor Larson.

the Sunday School Superintendent. There were many games of skill and lots of fun provided by Bro. Wilson; ice cream and 'eats' were great favourites, too.

After everyone had transferred their money from their purses and pockets to the building fund, they were entertained by the Primary children who performed the show they had put on for Primary Showtime.

President Marshall presented a bouquet to Sister Wilson and thanked her for her efforts and dedicated service to Sunday School. In all it was a very rewarding day and the building fund benefited by £13 5s. 9d.

The Stake Primaries went International this year, and a wide variety of countries were portrayed in their "Showtime" at Woodsetton on August 30. The first visit was to Scotland with the boys of the BIRMINGHAM WARD neat in their jaunty tartan hats and sashes, and the girls pretty in their

scarves and aprons as they performed the Scottish songs and dances.

WALSALL branch chose Hawaii, and the little girls in their green grass skirts and the boys diligently mending nets proved an attractive sight for the two American tourists who arrived by large boat.

The history of the United States was portrayed by WEDNESFIELD primary in a well thought out production, the children thoroughly enjoyed being Indians and Farmers and Cowmen and Mormon pioneers. The civil war was impressively shown with flags, and a round of applause greeted the small moon astronaut, carefully walking in his beautiful shining space suit.

In Zone One of the Stake, COVEN-TRY WARD presented Scotland and Derby. South America, with both stories and DERBY'S song. home primary told of a South American garden. LEICESTER told the story of a Hawaiian princess who had been captured and held to ransom, a colourful scene with flowers and fruit. LOUGHBOROUGH gave a fine performance reminiscent of "Madame Butterfly." NUNEATON portrayed a Welsh Family Home Evening, and MANSFIELD went Irish, introducing a pantomime sketch, and to the delight of the children, a pantomime horse. NOTTINGHAM, as U.S.A., had obviously worked hard. Derby's other home primary closed on a spiritual theme with children of all lands coming together at the feet of Jesus.

## LONDON STAKE

SOUTH LONDON once again held a successful Ward Family Home Evening in their chapel at Ravenslea, Nightingale Lane.

Instead of each family in the Ward holding their own individual Home Evenings, they all met together with the Bishop fulfilling his function as "father" of the Ward.

The evening commenced with a short devotional service in the Chapel. There was a reading from the Book of Mormon, a short talk by Bishop Walter F. Stevenson on the theme of the evening—"Man is that he might have joy," and he was followed by a choral number from Aaronic Priesthood Choir.

After the service the families got to grips with giving each other "joy" with songs, and music, skits and comedians.



Walsall Branch in Primary Show Time.



Elder James Moss, one of the seminar supervisors for Great Britain, leading a discussion with LONDON STAKE seminar co-ordinator.



Physical activity in the Hyde Park Chapel Cultural Hall, LONDON STAKE, is all part of the Youth Seminar.



David Cooke, North London Bishopric, conducting a "getting to know you" teach-in at Hyde Park Chapel.

## NORTH BRITISH MISSION

At Sacrament Meeting on August 31, ECCLES Branch held its first Primary Graduation night, which was conducted by President Elizabeth Alice Nolan. After the opening song, short talks on the Primary Colours were given by Robin Rigby—"Courage" (Red), David Tildsley — "Service" (Yellow) and Jeremy Nolan—"Purity" (Blue). The children and teachers then sang "Our Primary Colours."

Branch President Charles Grady spoke and also presented Graduation Certificates to Wendy Nolan and Sharon Tildsley. The two girls then gave short talks. Sister Nolan and her counsellor Dorothy Tildsley also spoke, and YW counsellor Joan Grady welcomed the girls into M.I.A.

## SCOTTISH MISSION

ABERDEEN Branch held an Open House on Wednesday, September 3, which was attended by their new Mission President, F. Nephi Grigg, as his first visit to the branch. The first speaker was President Alistair Smith and then President Grigg gave a talk on a "Prophet." Afterwards the film "Portrait of a Prophet" was shown. The missionaries then showed non-members around the building. In one room was a table displaying the work of the Relief Society.

On September 13, an Autumn Fair was held in the Cultural Hall, which was attended by a good crowd of people. There were stalls of food, jams, cakes, vegetables, dolls clothes, novelties etc, and plenty of side shows such as Hoopla, and Find a place for the Donkey's tail. Refresh-

ments were served in the hall and everyone had a happy smile on their faces, especially the children, who were delighted with their balloons.

After the fair had finished the branch held a social, and members from Dundee and Airdrie also joined was a Talent Competition and a great in. As well as dancing and games there variety of talents were displayed. A trio sang songs and played the guitar, mandolin and tin whistle, another member sang and played the guitar, then came a skit from the young members. The first prize was won by Edna Smith who sang "People," and the 2nd prize went to Sister Shaw from Dundee.

On August 30 the SCOTTISH SOUTH District Primary held a combined Lihoma and Trail Builder Round-Up at Greenan Castle, Heads of Ayr. It was a wonderful day from every aspect. The sun shone brightly, and as District Primary President Margaret Burns and her counsellor Margaret Cox, along with other Primary workers, prepared lunch over an open fire. Lihomas and Trail Builders went swimming.

After lunch, which consisted of potatoes, sausages, beans, orange and strawberry pudding with table jellies and crushed pineapple, and orange drinks, a Primary Knowledge Round-Up participating. Primary songs were also sung with High Councilman Edward was held, each branch in the district Steven, playing the guitar. The twin Topp sisters of Ayr branch, who have now graduated into MIA, sang "I Wonder When He Comes Again."

When the knowledge round-up was

over, sports, fun and games were held on the sand, everyone receiving prizes. To finish off the games a Treasure Hunt was led by Bros. Steven and Stuart Dorrian of Greenock Branch. District President Alexander Cumming brought the proceedings to a close and was gratified that such a good time had been had by all 54 who attended.

On September 20, the SCOTTISH SOUTH District Relief Society held their Annual Convention in the Kilmarnock Chapel. The sisters were wel-R.S. District President comed bv Rachel Wilde, and a lovely meal was then served, which had been prepared by Cornelia Baker of Cathkin Branch. The tables were beautifully set with flowers arranged by Agnes Prosser, of Kilmarnock. Each branch had a table displaying the goods they had been making during the year.

After the meal Sis. Wilde spoke on the "Importance of Our Callings and how to overcome discouragements." Sister Gee, District Counsellor spoke on "Homemaking" and Elizabeth Divers, Stevenston Branch, on "Education." Maureen Ball spoke on "Music in Relief Society," and Mary Raeburn told of visits the Kilmarnock sisters had made to factories during the summer. Phillippa Denard, Dumfries Branch, spoke about visiting teaching

in her branch, and Sister O'Grady, Cathkin Branch, told how her calling in Relief Society helped her in daily life.

Songs were sung by Maureen Ball Joyce Roberts and Shirley Topp. Sister Addie Grigg, wife of the Mission President stressed the importance of going to Relief Society and gaining more knowledge. After the talks Sister Wilde presented prizes to the following: Short Story Competition — 1, Elizabeth Divers, Stevenston Branch; 2, Sheila Hotchkiss, Greenock Branch. Poetry Competition — 1, Phillippa Denard, Dumfries Branch; 2, Joyce Roberts, Ayr Branch.

At the SCOTTISH NORTH District Conference at Aberdeen on September 14, over 70 Relief Society sisters met in a separate meeting with Sister Griggs. Instruction was given on R.S. meetings, and Temple work. Sister Griggs was the main speaker and her talk was entitled "Seek ye first the Kingdom of Heaven."

The main theme in the Priesthood meeting was encouraging young people to obtain an education. All the members gathered together in the chapel for the District Conference, which was full to overflowing. During the Conference President Archibald Richardson was sustained as 1st Counsellor in the Mission Presidency, and President Gaston as 2nd Counsellor.



Falmouth Saints swim as the Regatta goes gracefully on.



## SOUTH WEST BRITISH MISSION

In the past we have written various items about HELSTON Branch's field and the crops produced, harvested and sold by the members to boost their building fund. This year they planted the three acres with oats, and obtained a very good crop. They certainly do not let the grass grow under their feet, and have used their building site very profitably. Another interesting note about this field, is that it was purchased to build a Church on to commemorate the fact that the late Presi-

S. Harris, Sis. Toy, Bro. Holland, Sis R. Harris and Sis. Rodda view the crop of oats grown by the Helston branch.

den Henry D. Moyle's ancesters came from Helston.

Members of the FALMOUTH Branch took an outing to Flushing, near Falmouth on August 16. There they had a whale of a time swimming, playing games, eating and finishing up with a bonfire on the beach.



Lunch is served at the Falmouth Branch Outing

# **Congratulations**



## Marriages

On Saturday, August 23, the Chelmsford Branch Chapel was filled to capacity with friends and relatives to witness the wedding of a popular young couple Temple C. Futter and Janis M. Hunt. The bridegroom is from Springs, Transvaal, South Africa, and has served a mission in England. His parents, brother and sister-in-law all travelled from South Africa to be present at the ceremony. The bride is a member of Chelmsford Branch and

the only daughter of Harold W. Hunt, Essex District President. She wore an Edwardian style dress and train of white lace, and carried a bouquet of red roses and lilies of the valley. Bridesmaids included Miss Maureen Nice, and Roslyn and Tamsin Sweeting. Peter Hunt, the bride's brother, acted as best man.

During the reception at the Shire Hall, the couple and their attendants visited the local hospital where the bride is a midwife, to see her aunt. When the festivities were over they travelled to the London Temple, and after their honeymoon they will be making their home in Springs, South Africa.



Roger Beardsmore and Briony Green.

On August 2, Roger Beardsmore and Briony Green, daughter of Bishop and Sister Green of Nottingham Ward were married in the Nottingham Chapel by Stake President Kenneth J. Bishop Green chose privilege of giving his daughter away. The bride wore a long, fitted dress of lace over satin, and was attended by Elaine Storer and Lorraine Vaughan. The bride's mother made all three dresses and the wedding cake. After the ceremony a reception was held in the Cultural Hall and then the couple left for the London Temple.

Robert Alcock and June Perry were married at Birmingham on August 9. The bride's dress was of white satin and lace, and the bridesmaids wore turquoise satin and carried white posies.

The wedding of Dennis Baldwin and Ann Gray, both of the Ilford Branch. Essex District, took place at the Hyde Park Chapel on August 13. President Harold Hunt, of Chelmsford Branch, performed the ceremony. The bride wore a long white dress with train and a short two tier veil. She carried a bouquet of orange and white carnations. The bridesmaids were Helen Gray. Jacqueline Terry Mallinson, who wore long dresses of different colours and carried white bibles. During the ceremony Marion Delmonte sang a solo. Afterwards a small reception was held the Cultural Hall.

The wedding of Alec James Mitchell and Jenifer Reynolds took place at the Norwich Branch Chapel on August 30. The bride, who wore a simple white lace dress, is a Sunday School teacher, and her husband is Age Group Assistant in M.I.A.

Robin Eva and Gillian Dawn Lucas were married at the Hyde Park Chapel on September 1 by Bishop Bateman. The bridesmaids in attendance were, Matron of Honour, Valerie Lucas, sister-in-law of the bride, and Denise Eva, sister of the bridegroom. The reception was held in the couple's future home and was attended by seventy guests. The honeymoon was spent in North Wales.





London Stake President Joseph Hampstead with Derek Thompson and Diane Stevenson after he had married them at South London Chapel on Saturday, August 30. Diane is the daughter of Bishop Walter F. Stevenson of South London Ward

James Rankin and Josephine Bray after their wedding at Leicester Stake House.

James A. R. Rankin, son of President and Sis. James Rankin, 1st Counsellor in the Leicester Stake, and his bride Susan Josephine Bray, of Leicester Ward, were married at the Stake House on September 6. The ceremony was performed by Bishop Ford, and during the service, Jean Taverner sang a solo. The bride's dress had a bodice of gupuire lace with rolled collar, bishop sleeves and a long skirt of white chiffon. Her four bridesmaids -Glenys and Shirley Rankin, Sarah and Katherine Bray-wore dresses of pink chiffon. All the dresses were made by the bride's mother, Jean Bray, who is the Stake Relief Society President Bouquets were of pink carnations and rose buds, and lilies of the valley.

The wedding of Averil Ann Collier

and Arthur Victor Harris took place at the Preston Chapel on September 6. The groom's parents, brothers and sister travelled from Helston Cornwall, and many of the other guests travelled long distances from all parts of England to be present at the ceremony. The reception was held in Blackpool, and afterwards the couple left for the long drive to the London Temple.



Arthur Harris and his bride, Averil Ann Collier

### Births

May 5—To Geoffrey and Rosemary Pallet, Leicester Ward, Leicester Stake, a daughter.

July 19 — To Alexander and Margaret Cumming, East Kilbride Branch, Scottish Mission, a son Dale Andrew.

Aug. 23—To Bro. and Sis. Edmunds, Walsall Ward, Birmingham Stake, a daughter Elizabeth Mary.

Aug. 30 — To Philip and Valerie Myers, Addlestone Branch, South British Mission, a son, Gared Antony.

Aug. 31 — To Tony and Helen Leeper, Ilford Branch, British Mission, a son, John Danlel. Sept. 8 — To Anthony and Eileen Grice, Birmingham Ward, Birmingham Stake, a daughter, Wendy Miriam.

Sept. 5 — To Tony and Jose Moore, Ilford Branch, British Mission, a son, Paul Francis.

Sept. 13 — To David and Dorothy Mace, Birmingham Ward, Birmingham Stake, a son, lan.

July 10 — To Douglas and Martha Hanson, Bedford Branch, Central British Mission, a daughter, Rebecca Gale.

## **TEMPLE NEWS**

# Large group of Norwegian Saints visit the London Temple

mong the several groups of Saints who have come to the London Temple on holiday this summer was a large party from Norway. Included in the group were several elderly people who have been to the temple a number of times.

One of the two young couples sealed in the temple was Solveig Albertsen of Copenhagen, Denmark and Njal Norby of Stavanger, Norway. They met last year at a youth conference held in Oslo.

Sister Norby explained that at the youth conference, she met Bro. Norby as they helped to judge various events. When she returned to Copenhagen after the conference she felt "impressed" to move to Norway, which she

did and their friendship blossomed into a full romance culminating in their marriage being sealed in the temple.

Bro. Norby served as a building missionary in Oslo and Bergen. His mother is a member of the Church. He is attending night school.

In the party of 74 from Norway, mostly converts, were two babies, 10 children, and the balance men and women. At least 20 of the party were making their first visit to the temple. It was also the first time for Sister Ragnhild Jensen of Tronheim, 80 years of age; while two others of her age, had been several times, Sis. Olga Tangerud, 79, has been to the temple nine years and Laura Skang, 81, a number of times.

Pres. Oddvar Eide, President af the Oslo First Branch; Knut Holth, first counselor; Stein Petersen, second counselor and Widstoe Nils, first assistant Sunday School superintendant, helped organise the excursion.

Similar groups from Germany, Denmark and Sweden, and many Saints from South Africa have also been attending the London Temple on holiday this summer. Early in September more than 100 came in one group from South London.

It should be noted that while these groups are at the temple and being accommodated at Edenbrook, three miles north of the temple, that often times many of them, through prior arrangement, are given a patriarchal blessing by Bro. Ralph Mount and Bro. Joseph Darling, patriarchs to the London Stake.



The prizewinning story in the South West British Mission Relief Society's short story competition.

"Please tell me a story Grannie?" Grannie smoothed the warm forehead of Victoria Fielding, who was in the throes of chickenpox.

helping Grannie was her daughter-in-law at this time. With four children younger than Victoria and all in various stages of recovery from chickenpox, she had her hands full. Grannie was pleased to help: it was good to feel she was still needed.

She reached for a book from a pile on the bedside table.

"No Grannie, not those, tell me the story of the other Victoria."

"Surely not again," she replied. "You must know her story by heart now."

The bedroom door opened, the children came noisily in. "William won the game Grannie, now what can we play?"

Grannie gathered the children to her. "I am going to tell Victoria the story of the other Victoria. If you are very good you can join us."

Grannie settled herself in the rocking chair and the children made themselves comfortable. Andrew chose the other bed to lie on. William curled up on the rug, while little Kim lay on the bottom of Victoria's bed.

## THE BEGINNING

Many, many years ago, said Grannie, lived a blacksmith and his wife, their son Edward and their daughter Victoria. The children had very little schooling. For one reason schooling had to be paid for in those days, also there were not so many schools as there are today and the children would have had a long way to go to the nearest school.

When Edward was quite a small lad, he used to watch his father work in the forge and as he watched he learned, and as he grew older he was able to help. When he was thirteen years old he was working alongside his father.

Victoria learned to sew and to cook. Her mother was a fine seamstress and had such elegant taste when it came to trimming bonnets. She used to make gowns and trim bonnets for the ladies at the Manor House. When Victoria was only twelve years of age she went to work at the Parsonage. She had to

start very early in the mornings and clean out the range. The range was a large black stove that was used nor cooking. No gas or electricity in those days. She then polished the range until she could see her face in it. Then she lit it and filled kettles to get hot water for the Parson and his wife and family to wash. The breakfast had been made ready, then served. After this beds had to be made, then it was time to prepare vegetables for the cook. There were five children in the family.

## TAUGHT VICTORIA TO READ

The Parson was a kindly gentleman who had been as well educated as could be in those days. He came from a monied family and it was customary in those days that a son of a well-to-do person entered the Church. He spent most of his mornings giving lessons to his children. Sometimes if Victoria had time to spare he would allow her to join in with the lessons. She was quick to learn and was very proud at last when she could read.

In the afternoon Victoria had to take care of the children. If it was a fine day they took their books into the garden or into the meadow beyond the garden. All through her life Victoria

carried the memory of the hawthorn hedge and the buttercups and daisies that were in the meadow, and of the tiny stream that ran at the bottom. Victoria would hear the children read and in so doing learned a lot herself. They read history and geography books. Yes, they had to do homework, even in those days. Victoria would listen and do the household mending at the same time. If the children grew restless they played games or went for a walk. After tea, when the children had been made ready for bed, Victoria could go home. She spent the rest of the evenings helping her mother with the dressmaking. Sometimes she read. She taught her brother Edward to read, also.

The blacksmith prospered, new hamlets and farms had sprung up around and about and farmers needed implements. So an apprentice was taken at the forge. He would learn the trade while he was helping with the work. Tom Milner was his name. He and Edward became great friends.

## MOVED TO HERTFORDSHIRE

As Victoria grew older, her duties at the Parsonage increased. She still helped the cook and waited on the table, but in the afternoons she donned a fancy apron and answered callers at the door. She carried the tea tray to the drawing room when her mistress was receiving visitors.

## **HEARD GOSPEL MESSAGE**

Victoria was just seventeen years old when the Parson accepted a new Church in Herefordshire. The Parson and his wife didn't want to lose Victoria so they persuaded the blacksmith and his wife to let her go with them. She really didn't want to go as it would mean a journey of four hours to get to her home. She would not be able to see her parents and brotherand more important at this time. Tom Milner. The Parson said she could have every other Sunday free. Victoria and Tom had become greatly attached to each other. Tom had now finished his apprenticeship and was saving as much of his wages as he could so he could ask the blacksmith for his daughter's hand in marriage. Nevertheless. Victoria went to Herefordshire with the family. Tom hoping to have enough savings in two more years to be able to speak to the blacksmith. Victoria promised to be true to him and wait.

Only a year had gone by when some-

thing happened to change their lives. The Parson came in one day very angry and upset. It seemed that some missionaries had come from America and were in the neighbourhood preaching. Many had heard their message and had believed and been baptised. The Parson had lost some of his congregation and didn't want to lose more. He sent the village constable to farmer John Benbow's farm where these missionaries were preaching. He told him to arrest the preachers for they had no licences to preach. The constable duly set forth but an Elder Woodruff politely asked him if he would wait until he had given the Gospel message to the congregation who were waiting. The constable could see no harm in it. so he seated himself at the back of John Benbow's barn, for that was where the meeting was held. But the words he heard stirred his heart. He believed them to be true and asked for baptism. This made the Parson all the more angry so he sent his two Church clerks to spy. Both of them recognised the truth and were baptised.

While these events were taking place Victoria was writing to Tom and also to her parents telling them all that happening. Tom came as usual on Vic-

toria's next Sunday free. He sometimes stayed for the day, or sometimes he borrowed the blacksmith's pony and trap and would set off early. After resting the horse awhile, he would take Victoria home to her parents to stay until the following day. This Sunday he was to stay and he would join the kitchen staff in their quarters for meals. He was curious to see these missionaries and wondered how their Gospel differed from the Wesleyans, in which faith he had been raised. He wanted to go to hear their message, but Victoria held back. She felt she was being disloyal to her master. However, Tom persuaded her that there was no harm in going to hear their message.

## **PARSON UPSET**

What a memorable experience. One they were never to forget. Elder Wilford Woodruff told them of the Gospel being restored to the earth in these latter days. The barn was packed people all thirsting for the message. Many asked for baptism at the close of the meeting.

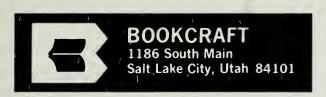
Tom and Victoria walked back to the Parsonage talking all the way of the wonderful things they had heard. The Parson was extremely angry when he discovered that they had been listening to the foreign preachers. He cried "Why cannot they go to the countries that have never heard the name of Jesus? We are a Christian country." Tom pointed out to him most politely that each man was free to listen and choose for himself. But now, the once kindly Parson, flew into an uncontrollable temper and ordered Tom from the house and told him to take Victoria with him and never again would she be allowed to return.

Victoria packed her boxes, weeping as she did so. Her mistress and the children wept with her. They didn't want to lose their beloved Victoria and pleaded with the Parson to relent. But still in a black rage he would not even listen. It was a saddened Victoria who went back with Tom to her parents.

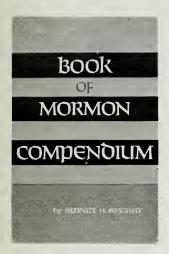
The blacksmith was most indignant that his daughter had been so rudely dismissed, but he was also apprehensive that Tom and Victoria were so full of this new Gospel mesage. "We have our Bible," he said. "We want no more."

At this point Grannie saw the last of the listening children, William, fall asleep after valiantly trying to keep his







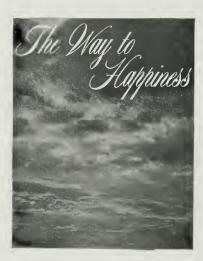


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eyes open. She would let them stay until their mother returned from Relief Society, then, full of sleep, they would be lovingly bundled into their night clothes and into bed.

Grannie rocked herself slowly, the rest of the story unfolded itself in her mind.

## MESSAGE IMPRESSED

Tom Milner could not forget the message he had heard at the Benbow farm. He, with Victoria and her family, had many discussions concerning it.

As soon as he could, Tom returned to the neighbourhood where he again spoke to the missionaries and to converts. Before returning home, he was baptised. He taught Victoria and her family all he could of the restored Gospel. After two months had gone by, travelling missionaries in response to Tom's request, called at the forge. They found the family and friends willing and eager to listen to their message.

The blacksmith and his family embraced the Gospel. Tom was tireless in his efforts to spread the good word and work. One morning in early spring of 1846 having the blessing of the blacksmith, Victoria and Tom were married

in the little village Church where Victoria had previously worshipped. Their thoughts must have gone out to the village nearby and to the family she had worked for and had parted from so sadly. Victoria wore a dress and bonnet and cape that Mama had made for her. The dress was of wool, brown with three flounces each edged with blue velvet ribbon, her cape was brown with blue embroidery, her bonnet was trimmed with forget-me-nots, a blue velvet ribbon met under her chin and tied in a bow.

## SAILED FOR AMERICA

A few weeks later Tom and Victoria left the village and their loved ones and journeyed to Liverpool where they stayed with members of the Church until one day in June they boarded the ship "Britannia" to go to America to help with the building of Zion.

The journey took a month and must have been uneventful as only little mention was made of this in Victoria's diary. They arrived in New York and then journeyed to lowa City with the other Saints. This was the centre of the gathering for the journey across the plains to the Salt Lake Valley.

Here they tarried awhile to make

preparations. Plans were made by the authorities that were to serve them well. Seeds of all kinds had to be carried and tools packed to cultivate land on the journey. This was to provide food for the Saints who would follow. Captains were appointed to be in charge of parties. Guards were chosen. Their hours of duty were such that at all times they should be on the alert for attacking Indians.

## READY FOR OVERLAND TREK

Tom and Victoria were fortunate to obtain a wagon. Tom's knowledge of horses and the ability to repair wagon wheels made him a valuable member of the party. He had with him all the tools of his trade. Victoria had few possessions. She had linen goods that had been obtained in preparation for her marriage and Mama had given her lengths of material together with the trimmings to enable her to make her clothes when she reached her destination. Foodstuffs, such as flour and salt were taken and the necessary pots to use for cooking. This was all so far removed from the life Victoria had known at her home and at the Parsonage. Nevertheless, Victoria made the best of what she had.

The journey was long. Many were

sick and headquarters were established on the way that took care of the sick until they were well enough to join another party of the pioneers.

They had several skirmishes with the Indians but because of the constant guard no serious damage was caused. Victoria did not comment too much on the journey but said that they were all thankful for the Sabbath when a halt was called and the day spent in praising the Lord. Each evening they repaired any damage to the wagons and the Saints would sing and be happy and take encouragement from one another.

They arrived in Salt Lake Valley in July 1847 and great was the rejoicing. Thanks and gratitude were expressed to the Lord for their safe arrival. Then work was started in earnest.

## RECALLED LETTERS

Grannie recalled the letters that were sent home to England.

The originals were now no more but copies had been made and were treasured by their descendants.

Dear Mama and Papa and Edward, We have arrived in safety in the Salt Lake Valley, thanking God. Everyone is busy preparing the land, ready for planting seeds. Streams have been dammed to irrigate the land. Tom is anxious to build us a home before winter so he chops trees in his spare time. I help all I can, my hands would not now be suitable for sewing fine linen.

This is a beautiful valley. President Brigham Young wants to make a fine city here with wide straight roads.

## ANOTHER LETTER

Dear Mama, Papa and Edward,

It was good to hear from you after such a long time. Soon there will be improvements in the letter carrying so we can hear from each other more often.

We now have our house. It is made with logs and has three rooms. The brethren help one another. We had help and when the house was completed, Tom helped others to build. Houses are springing up in every direction. When there is time, Tom with the help of others, will build a forge as he has much work to do with making farming implements.

Plans are going on for building a temple. Brethren will give their time to it every tenth day. We are happy. Our only regret is that we have left our loved ones behind. Tom says to tell you that should you care to make the journey to join us, the way is much improved now and you are greatly needed here to assist in the building of a fine city and of a temple.

## **EDWARD TO JOIN THEM**

Dear Mama and Papa and Edward,

We are overjoyed with the news that Edward is to join us. Tom says to tell him that the new forge is very large, with plenty of room for him as a partner.

I am happy to tell you that by the time Edward joins us, there will be a nephew or niece to greet him, also. Dear Mama, I wish you were here more than ever. The good sisters of Relief Society will help all they can, I know. My neighbour is a Sister Jones from Wales. She is a sweet, kind soul and will come to attend to me.

Tom and I have made plans for our child. If he be a son, he shall be named William for Papa, if a daughter, then Hannah for you, Mama.

## MISSIONARY SPIRIT

Grannie recalled that the baby was William and that there had been a concluded on next page

## Ordinations to Elders

John Swan Topen.
David A. Black.
David Page
Stanley Fraser.
Albert Kemp
Dundee Branch
Perth Branch.
Perth Branch
Aberdeen Branch.

Aberdeen Branch. Scottish Mission Scottish Mission Scottish Mission Scottish Mission

Michael Read, of Norwich Branch, British Mission, has been called as a full-time Missionary to the Irish Mission.

## **BIRMINGHAM STAKE**

continued from page 44 tions in the various axiliaries, and is the daughter of James and Rona Cunningham, who are known to many as a counsellor in the British Mission, when there was only one mission in these Isles. The Mawles have three children, Darrell Lee, aged 4, Tracy Helen, 3, and Steven Robert, 1.

Bro. Grice and his wife, Eileen, have been members of the Church for seven years now, and he was also a High Councilman in the Leicester Stake prior to this call. Before that he was the Birmingham Ward Clerk.

Harry W. J. Jones comes to the position of Stake Patriarch well known and well loved throughout the Midlands area, having served as 2nd Counsellor to Pres Dunyon and Pres Cannon in the Central British Mission. Together with his wife Gladys and their children, Jill

and Terry, they joined the Church in Worcester in 1952 and have been actively engaged ever since.

There were only three families in the branch in those days and two missionary elders administered in all things. In 1953 he was ordained an elder and became 2nd Counsellor in the Birmingham District, Later, while still in the British Mission, he became President of the 4th Quorum of Elders and held this position until the division of the Missions. Under Pres James A. Cullimore, of the Central Mission, he was called to the Mission Board as Genealogy Advisor, and subsequently as Advisor for the Senior Aaronic Priesthood.

Sister Jones was Mission Relief Society President and has now been called as the Stake Relief Society President.

William in the family ever since, just as there had been a Victoria. When the first William Milner had grown to manhood he went to England as a missionary and was able to visit his grand-parents.

The old folk could not bring themselves to leave their homeland. They were helping to strengthen the Church in England.

Grannie fondly glanced at her sleeping charges. She would ask the dear Lord to bless them with the same strength and testimonies that were with their ancestors, the first Tom and Victoria Milner.

## THIS HOUSE

This house was a dark house, Twas empty before, The brightness of Truth Penetrated the door.

It shone through the windows
And into our hearts,
No more to know darkness
Truth never departs.

This house was a cold house
All the year round,
Till warmth in the Love of the
Saviour we found.
And learnt to share love with
Each other, for we
Had forgotten how comforting
Kindness can be.

This house it was restless
No peace dwelt herein,
Till His gracious forgiveness,
Redeemed us from sin,
Till the grace of His Presence
And strength of His Will,
Commanded our troubled spirits;
"Be Still."

This house was unsteady,
'Twas built upon sand
With no rock for foundation,
No governing hand.
Now His wisdom protects us,
There's nothing to fear
For He will defend us
Should danger draw near.

Now this house it is happy,
With joy in its soul
Happy and safe,
Since the Lord took control.
For we are His children,
His praises we sing,
As we work to make this house,
A tribute to Him.

—Sister Peggy Barnikel Pembroke Branch, West Wales Southwest British Mission

## MISSIONARIES MEMBERS

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| Address:   | enclose 1/9 per set for           |
|  | postage and packing.              |
|  |                                   |

